Natures Goodnight.

OR,

A SERMON

Preached in the Pariſh-Church of *Bovitracy* in *DEVON*,

At the Funerall of the vertuous and godly Mrs. Mary Forbes, *the great loſs and ſorrow of the Neighbour-hood.*

By *FRA: MOORE*, Curate of ſoules at *Highweek.*

Catull.

Soles occidere & redire poſſunt;
Nobis, cum ſemel occidit brevis lux,
Nox eſt perpetua una dormienda.

Dan. 12. 2.

And many of them that ſleep in the duſt of the earth, ſhall awake.

Cant. 5. 2.

I ſleep, but my heart waketh.

Epheſ. 5. 24.

Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

LONDON,
Printed by *J. G.* and are to be ſold by *Francis Egleſfield* at the Marigold in S. *Paul's* Church-yard. 1656.

TO

The rich Exemplar of Vertue & Piety, the incomparably good Lady, the Lady *Margaret Courtney.*

Excellent MADAM,

I Have much laboured in this my firſt birth, not for its production, but ſuppreſsiõ: I could wiſh it had not been born, or to have died in the hour it was brought forth, but that more than Egyptian-Midwifery, Importunity, irreſiſtibly prevailed to deliver it to this publique life.

And now a new affliction arreſts me, (as poor parents who have ſtrength to bring forth, but not ability to bring up) having no milk in either breaſt of private worth, or publique reputation; I was at a loſſe to

get it nurſed to a preſervation, untill my memory (which is plentifull with inſtances of your Ladyſhips goodneſs) ſuggeſted your frequent and charitable condeſcentions to ſupport the poore and their iſſue. This gave me hope it might live by your favour; and being adopted through the ordinance of preaching into the dignity of a Sermon, I preſume to a confidence your Ladyſhip will allow it not onely your eye, but your countenance. In the ſtrength of this aſſurance I humbly lay it at your Ladyſhips feet, and there I ſhould think this piece ſufficiently ſecured, but that Envy will thruſt into heaven it ſelf, and it may poſsibly be more than whiſpered, that it is unhandſome and unſeaſonable to preſent a Sceleton, dry bones and a drier skull to a Lady in the eminency and ſplendor both of youth and nobleneſs. I am therefore neceſsitated to take Sanctuary

duary in the closet of your devotions, and to tell such objectors they are either ignorant of, or injurious to the Religion of your Ladyships studies & applyments; which are not vaird away in the modish trifles of an empty visit to the living, but improved in materiall providence, preparative addresses to, & meditationall converses with the dead, watchfully observing, that a Ladyes Chamber is not fortified against, nor priviledged from the approches of Mortality more than the Cattage of a Villager. That a Dimple is as lively an Emblem of the Grave, as a Wrinkle, and veyns brimm'd, full, and high, with blood, may as soon be emptyed by an accident, as those that are leakish with age. — In the midst of life we are in death--who pays no reverence by distinction to Person, Time, or Place.

Moreover, as the Sun is so placed in the

firmament, that he shews us the Flowers below him (which are the Stars of the earth) and the Stars above him (which are the Flowers of heaven;) so a Funerall Sermon directs the eye of your sense to the grave in the earth beneath, but the eye of your faith to a throne in heaven above; a more glorious spectacle cannot be shown or seen. If yet any crooked thoughts shall labour to infer a Danger where I onely intend a Duty, it may be my miserie, not my fault: for this Paper is not designed so much to wait on your Person as on your Piety; and reflects not on any Interest but what is Eternall. It charges not your Ladyship with any expectation of new or great Favours. It enjoyes its perfect end if it discharge the least of the old. And I hope I may still be a Servant where I am no longer an Attendant; a Votary, though

not

not Meniall; and ſend the duty of my gratitude in the devotion of Prayer, where I cannot carry it in the ſervice of my perſon.

Upon the indulgence of this favour, I *end my Epiſtle (as* I *hope* I *ſhall my life) in hearty and unwearied prayers for the* conſtancy of Health, *the* accumulation of Graces, *and the* eternity of Glories *on your* pious Perſon, *your* noble Aſſociate, *and the* precious Pledges *of your mutuall love. The performance of this duty will highly delight and perpetually exerciſe the entire Capacities of*

MADAM,

Your Ladyſhips moſt humble, & moſt thankfully obliged Servant,

FRA: MOORE.

Natures Good-night.

Luke 8. 52.

And all wept and bewailed her; But he ſaid, Weepe not, ſhe is not dead but ſleepeth.

OUr Life is divided into labour and reſt, which *Nature* wiſely hath contrived into *waking* and *ſleeping*, in an admirable manner providing the preſervation of our being by a ſeeming diſſolution of it. We muſt intermit it to continue it: Die we muſt one half of the naturall day, that we may live the other; Lie down and ſleep (as it were) to *die in the night*, that we may awake and ariſe to *live on the morrow*; ſo well acquainted is our Life with Death, that our whole age appeares the Changes and Intercourſe of both. Nay this kinde of death is that which continueth life: Such is the frailty of the Creature, that it immediately owes its being to a kinde of not being, to a privation, though not ſimply of life, yet——*Tali*——to ſomething very well like death. For tell me, ſtrongeſt Conſtitution! how long canſt thou labour without the relief of reſt? how long canſt thou awake without refreſhment of ſleep? *Jacobs* anſwer—*Few and evil would our dayes be.* Thoſe loſſes and de- Gen. 47. 9.

cayes the body ſuffers (by labour) in the day, are repaired by reſt at night: as if the feigned plague of *Tityus* liver were our reall bleſſing;

Sen Thyeſt. ſc. 1. *Et nocte reparans quicquid amiſit die.*

The animal and vitall ſpirits wearied with ſore travel of the day, retire to recruit new ſtrength to their comfortable lodgings, that in the brain, this in the heart; refreſhed by ſleep, inable the morning body with new and lively vigour, whichelſe would fall into its principles, *dead duſt and earth.* Now crazy and infirm bodies require longer and more frequent ſleeps; whereby we ſee the breaches of Nature are for a while made up and fortified: but when the body is irreparably waſted, beyond the remedy of theſe often but ſhort ſleeps, then is it neceſſary it fall into that long ſleep, then *perpetuus ſopor urget*, the whole night of death muſt recover ſuch a loſſe; no repairing this tenement, but by pulling it down to the ground. Though to Man Death may ſeem a Murtherer, yet to Humanity it is a Phyſitian; to the hopeleſſe Heathen the Grave is (as was theirs) a fire, and Death a periſhing; but to the faithfull Chriſtian the Grave is a bed, and Death ſleeping: all ſuch we may unite into Chriſts ſingular, what he ſayes of one we may of all, *They are not dead but ſleep.*

Non mortua eſt ſed dormit.

1 Theſſ. 4. 13, 14. *But I would not have you to be ignorant, Brethren, concerning them which are aſleep, that ye ſorrow not, as others that have no hope: For if we believe that Jeſus dyed and roſe again; even ſo them which ſleep in Jeſus, will God bring with him,* as affirms St. *Paul.* Whence it appeares, that if ſhe ſleep, ſhe ſhall do well: and ſhall we take it ill, that our friends are well? ſhall we be troubled upon earth, becauſe our friends are at reſt under it?

John 11. 12.

Ans. Forbid it Religion! *peream contriſtatio, ubi tanta eſt conſolatio. Be not ye ſad becauſe your friend is gone to a ſtate of joy.*

If Nature ſadned at departure, will let fall a tear, let Faith ſtained with hopes of meeting again, wipe away that teare. Murmur not with the decrees of Heaven, nor murmur at the promiſe

of its providence; 'twas God that closed her eyes in sleep, that forbids your eyes to weep. *Weep not*, (for) *she is not dead but sleepeth.*

The division of this Text is made to my hands by the meeting of this Congregation, three parties are visible in the presence. Which discover three parts legible in the words:

1. The Dead, — *Shee.*
2. The Mourners, — *All wept.*
3. The Preacher, — he said, *Weep not.*

These parts, upon review, are like those sheep, *Cant.* 4. 2. whereof every one beares Twins:

1. In the Dead is considerable
   1. *Her Person.*
   2. *Her Condition.*

In her Person her
   Age — *Short.*
   Sex — *Wretched.*

Her Condition, which is
   Negative, *not dead.*
   Affirmative, *but sleepeth.*

2. In the Mourners remarkable
   1. Number of Mourners - *All*
   2. Weight of Mourning — *Wept and bewailed.*

3. In the Preacher,
   1. His Doctrine — *Weep not.*
   2. His Reason, for ye mistake her case — *She is not dead*, &c.

Begin we with the Dead: But is not *mors ultima linea?* Death the last? shall the last be first? Is not Death the end? shall we begin at the end? Yes, wise men do so; our endeavours, thoughts, devotions, come to no end, if not begun at the end to come. — Remember thy beginning and thou wilt seldom be amisse; (that dust will allay thy pride) but remember thy end

1 Cor. 15. 26.

Sapiens semper insipit à fine.

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and thou wilt never, (thoſe aſhes will quench thy wild-fire) The conſideration of Death gives life to our conſiderations, and our thoughts doe then flouriſh, when we are thinking our thoughts ſhall periſh. The Egyptians ſold their funerall bulnes in the Temple of *Venus*; that where they prayed for Nature, they might be remembred of Mortality: our firſt voice is Crying our Baptiſme a Buriall, our firſt Character Chriſt-croſſe, the tree of Death; nor is it improper to enter early on death for our Inſtruction, ſince death entred ſo early on us for our Deſtruction, even from the beginning; a woman ſpeaking with the
John 8.44. ſpirit brought death firſt to our party, in counter-working by the good ſpirit, we in the beginning will ſpeak of a woman brought to her death, which is the firſt party,— *Shee.*

Mark 5.42. Shee was of the age of twelve yeares, as is marked by the Evangeliſts, miſerable brevity, is it not? for if one thouſand years upon account with eternity, make not up one preſent day, are but as yeſterday paſt, worn out, and gone, as it is *Pſal.*90.4. ſurely twelve yeares, nay ſtretch life to its old ſtandard number of ſeventy, and all will not amount to an houre, a minute; no, a minute may challenge ſome proportion with ſix thouſand yeares, becauſe it is a Chip or Drop of time, but ſixe thouſand yeares cannot pretend to any ſhare or neighbourhood with Eternity: Becauſe the Angel makes an
2 Sam.24.10. Affidavit that time ſhall be no more. Therefore *David* (though he did very fooliſhly to number his people, ſwelling the laſt hundreds of thouſands, that he might appeare ſomething before men;) yet did he very wiſely to number his dayes, ſhrinking the account beneath the leaſt article of time, that he might be nothing before God. *Mine age is as nothing before thee, Pſal.* 39.5. Before God! nay nothing before us. For the ſame
Eccleſ.3.2. *David* that ſifted vanity even to the huſks, ſayes, *there is a time to be borne, and a time to dye*, none it ſeemes to live, for that which is paſt of our age, is dead in tranſaction, and will not be recalled becauſe it cannot return. *Quicquid ætatis restat, mors tenet*, that which is to come, is dead in uncertainty: ſo that nothing but the very preſent is life, & that preſent is ſo near to nothing, that it will not ſtay with us whilſt we can ſay it is, it is gone before we can ſay it is here. Well ſaid that Oracle of

God,

God, *Surely every man walketh in a vaine ſhadow*; but nearer Pſal. 39. 6.
home to our frailty ſpoke that miracle of men, *He ſhall flie away as a dreame*, Job 20. 8. the ſlow pace of Walking is improved into Flying, and the Shadow emptied into a Dream. Two Nothings, which can never make any one thing; though they have been long ſince married together by *Pindar*, who calls life the dream of a ſhadow. Good God! what vainer than a ſhadow? which is nothing in it ſelf, being but a privation of light framed by the oppoſition of a thick body to a luminous. Is any thing ſo empty as a Dream, which hath no ſubſiſtence, but in the hollowneſſe of a ſleepy brain? A Fairy-round of Chimericall Semblances, a dance of Phantaſies Antiques, neither of them having any reality or true being in nature.

So vain, ſo frivolous a thing is man—— is ſhe— that in the ſtrength of youth may fall to duſt, whoſe very Noon may be eclipſed into a ſhadow, nay ſo highly uncertain, ſo ſlippery our ſtation, that we cannot aſſure our ſelves from falling, that ſhort while we can ſay we ſtand; nor can I tell whiles I am ſpeaking, whether I ſhall have breath enough to end this period.

But grant our lives to be *Digitis à morte remotæ quatuor aut* Juvenal.
ſeptem, a ſpan long, yet is that life but as a ſpan forced from a Pſal. 39. 5.
gouty hand, the farther it reacheth, the more it torments the owner. Spinne we this thred of life to eighty, yet is it but labour and ſorrow, we are but as ſhe is in the next conſideration.

A woman (that is) a miſerable creature, *She* the Ocean *Sexus.*
where miſery is in its originall, and ſtill at home the Channell, through which it is conveyed, and walks abroad; ſorrow was not onely inveſted on her perſon, *Gen.* 3. 16 but generally intail'd on her poſterity, *Job* 14. 1. Every birth is heire to a new calamity, *Job* 5. 7. the ſorrowes of women are ſo many, ſo comprehenſive, as that when they who ſpeak as moved by the holy Ghoſt, would expreſſe the multitude and grievance of thoſe calamities which war, and ruine, and finall deſolation leave upon a people, they wrap up all in this, *The ſorrowes of a travailing woman ſhall come upon him*, Hoſ. 13. 13.

Christ about to describe that prodigy of vengeance on the Jewes, that irresistible subversion of their state, burying their Temple in its own ashes; * crucifying their persons, till there were no Crosses left to beare Bodies, nor ground left to beare Crosses; burning a thousand in one fire, and scattering the remainder into the state of Slaves and Vagabonds upon the face of the earth by *Titus*, encompassing *Jerusalem* with Armies. The prologue to this wofull Tragedy, he calls ἀρχὴ ὠδίνων, the beginning of throwes and pangs of a woman in travaile.

* χαῦρα ἐνλειπέλο τοῖς σανροῖς, ϗ σανροὶ τοῖς σώμασι. *Josephus de excid. l. 5. c. 28.* Mat. 24.

Titus having taken it (to pay the Jewes in their own coyne) impressed on his Medalls (made for the celebration of this Conquest) a woman leaning her back to a Palm, with this Inscription on the reverse, *Judæa capta.*

But the sorrowes of Woman, it seems, exceed the calamities of a single Nations ruine; for when S. *Paul* would expresse the universall suffering of the whole Creation from *Adams* fall Rom. 8. 22. groan to the last sigh of the last creature he sayes but συνωδίνει, it travaileth in pains together.

Not onely the suffering of the Creation but of the Creator, those unparalell'd and unexpressible pains of Christ on the Crosse to redeem us from paines under the Crosse. St. *Peter* having no word of heavier or bitterer signification, sayes ἄνεν τὰς ὠδῖνας τῦ θανάτυ *Act.* 2. 24. the paines, or pangs, or travaile of death, indeed the sorrows first threatned to woman for her Gen. 3. 16. first being in transgression.

Now tell me, Beloved, is not she a fit emblem of misery, who is so fruitfull a mother of it? Must she not have a mighty spawn of misery at home, who brings forth such numerous shoales of sorrows every day and every where? Or is woman in general like her in *Forestus*, healthfull in her self and poysonous to all others? *De venenis observ.* 1. schol. Shall the whole Creation groan, and she only sing? Shall *Eve* Rom. 4. 13. think to escape more than all the Jews? No: but as *Mary* weeping at *Christs Sepulchre*, did represent the state of mankind, so is woman here not only the occasion but figure of all humane misery. Eccluſ. 25. 24. 1 Tim. 2. 14. *Of the Woman came the beginning of sin, and through her we all die.* Psal. 16. 11. *Quemcunque miserum videas hominem scias.* Misery is the proper heraldry of mankinde, man is no longer man, than while he

be ſo calamitable; advance him above woe, and you ſhall ſeat him in heaven. *There onely is pleaſure for evermore.* The world is a ſea, into which we lanch upon the water of our own teares; the firſt voice is crying, as do all; and the firſt ſalutation the Mexicanes give their Infants is, *Thou art come into the world to ſuffer*; endure, ſuffer and hold thy peace. *Et vita noſtra navigantis ſimilis*, we ſaile through our lives in ſorrow for others, and ſufferance for our ſelves, in a valley of teares; and at death, drawing nigh the port, they that follow us, land us in the grave with their teares. So the circle of life is made up, beginning and ending in teares, as the old world, *Gen.* 1.2. begun, and *Gen.* 7.24. ended in waters. Wild. 73. Greg.

Moreover, we have an unhappy kind of thrift to improve this ſtock of ſorrow, by ſtudy, memory, and anticipation. *In much wiſdome is much grief, and he that increaſeth knowledge increaſeth ſorrow*, by ſearching into poſſible evils, which the unthinking man avoids; the memory of neglected opportunities, and the fear of accidentall evills torment us; whatſoever the miſ-conceit preſents to the phantaſie, ſtraight we are poſſeſſed with it, the ſmalleſt probability ariſing from any *omen* that may foreſpeak an ill, diſtracts our minds with an exceſſe of feare, ſo we torture our ſelves with that which may be a long time coming, and perhaps not light at all. Eccl. 1. ult.

Not to grieve you with farther conſideration of our griefs, be it enough to ſay, That the miſery of our body is the body of miſery; but the miſery of our ſoul is the very ſoul of miſery. And as man that is born of a woman is of few dayes, and full of trouble, ſo woman that is begotten by man, is not of long time, nor empty of trouble. Certainly — *She is not.* Job 14. 1.

Thus have ye the Chronicle and Map of our life, the time and ſtate, ſhort in number, deep in ſorrow; a conſideration able to batter downe all imaginary palaces whereſoever erected, either to Eternity or Felicity, in this world. *Non ſumus hujus mundi incolæ, ſed advenæ*; an Indian Prince told *Alexander.* We have here no abiding City, no city for pleaſure, nor abiding for duration: *But few and evil have the dayes of my life been*, is the ſumme of all; *Ex una diſce omnes*, *Here ſhe was, but is not.* Alapi Dan. 2. 1.

Her

Is not dead.

Her Condition Negative: Her ſoul is abſent from her body, yet I cannot ſay it carried away all life, ſince the body is as it were animated with hope; for where hope is there is ſome life; *Hope is lively*, 1 Pet. 1. 3 which is ſomething more than living: Hope hath a reviving faculty, *Gen.* 45 7. *Jacobs* hope to ſee *Joſeph* revived his ſpirit: And *David* embalmes his body with this hope of reſurrection, *Pſal.* 16 9 *My fleſh ſhall reſt in hope.* So dye we may ſay ſhe did, but *dead ſhe is not.*

Neither *Mortalis mortua*, nor *mortis obnoxia*, as the Schools
Rev. 14. 13. interpret, not actually deprived of all life, ſo are not the righteous that die in the Lord, *who are begotten to a lively hope, by the*
1 Per. 1. 3. *reſurrection of Jeſus Chriſt from the dead*; whence the Jews called their Church-yard *Domus viventium*: nor liable and ſubject to death, as a condemned malefactor; no, death hath no power over them, either way —*She is not dead.*

But what? Excluſively; ſome others are as if Death and Love had really changed quivers; the arrow is aimed at our breaſt, they who die in the Lord are not dead, but we who live
Revelat. 3. 1. in the fleſh; *We have a name that we live, but we are dead*, a life
Paulus in ſomnio. Scip. Tul. falſely ſo called, *Veſtra verò quæ dicitur vita mors eſt*, ſaid the dead to the living, our life is but imaginative and ſuppoſitory, *Eſay* 29, 8. Cuſtome more than Reaſon, makes us believe we live. Stand not our feet in the gates of Death? *Pſal.* 9. 13. Is not our walk in the ſhadow of Death? *Pſal.* 23. 4. Do not we
Sen Ep. 98. dwell in the body of death? *Rom.* 7. 24. *mortale eſt omne mortalium bonum*, ſaid *Metrodorus* to his ſiſter, all things about us die; the yeare dies piece-meal, the Spring dies into the Summer, and in Funerall pomp is deck'd with flowers; the Summer dies into
Contreto riguit vinctæ repentu gelu. Mart. l. 4. Ep. 95. *Heraclitus.* Autumn, and is cut down by the ſithe and ſickle; the Autumne dies and is buried (as *Martialls* viper) in the frozen grave of Winter. Each day is ſhrowded in its evening, and covered over with the black of night, as a departed thing. So die the
Sen. Ep. 24: Elements; the Fire is buried (as *Mahumet*) in the Aire, the Aire (as the old world) is buried in Water; *Quotidie morimur*, we that are made of them die as faſt: our life but a frequent dying, our ſeverall ages ſo many funerall dayes; our Infancy dies into our Youth; our Youth is dead and buried in the wrinkles of old age, and Age is ſoon interr'd in duſt and aſhes;

for

find where death hath entred his plough to furrow up our cheeks, he means ere long there to bring his sithe, to mow down the stalk; *Cum crescimus vita decrescit*, the taller we grow, the shorter our lives; how dare we then call that life which is but the variety of the severall Stages and Scenes of Death?

Quomodo dicitur vita tot gerivans mortes? A Kempis de imitatione Christi. lib 3. c. 20.

Again, if (*Non est vivere sed valere vita*) Health be the character of life, consider the multitude and frequencies of Diseases, the ill disposure of the * Aire, the arrests of the Gout, and earthquakes of the Ague, an haire in the Throat, or the errour of a Crumb in its passage down: consider those killing Griefs, those piercing Sorrowes, these wounding Cares, which continually annoy us; from these calamities we may confesse *we die daily*; and from others calumny we are killed all the day long. Once more, if *valere* be *Philosophari*, and to live in sin is to be dead, the Egyptians cry will fill all our mouths, *Exo* 12.33. *we are all be dead men.*

*In medio Tibure Sardiniæ est. Mart. l. 4. Epig. 60.

1 Cor. 15. 31. *Sen. ep.* 15.

Who sits not down appos'd with S. *Austin* (*nescio utrum*) I know not whether best to call the time we spend here, a dying life, or a living death; but for the faithfull departed, they— *She is not dead but sleepeth.*

Exclusively again, as much as to say, we shall not all sleep; or, but, *as for the ungodly it is not so with them*, Psal. 1.5. the act of the soul's relinquishing the body is the same in all, though it may differ in some circumstance according to the person: yet the condition of all after death is not the same. Some are truly dead, not losing their τὸ ὄντως, but τὸ ὄντως, not ceasing to be, but continuing to be miserable, others are not dead but sleep. The death of the righteous is but for the moment wherein he is changed, & begins his sleep; but of a sinner that expires his soul in guilt, it is for ever: his death I may call immortall, a death without death, of whose death Christ is not the death, as he hath promised the pious, Hos. 13.14. *ero mors tua ô mors.*

But. 1 Cor. 15. 51. *Hieron.*

How can ye think they shall sleep, whose damnation sleeps not? A Worm alwayes gnawing within them; a Fire perpetuall flashing about them; and the fury and scourge of Vengeance fall upon them; their Sorrowes and Woes ever awaking, their Conscience eternally pricking and wounding, every Sin printing

Mark 9.44.

ting a particular Plague on them, their ſouls thus afflicted in a place of reſtleſſe torment, their body an accurſed thing, which even a Devil can aſſume; and though it want a ſoul, yet is it ſtrangely animated with confounding horrour, that it muſt be the veſſel whereinto God will poure endleſſe and everlaſting wrath. Can ſuch ſleep (think ye) who lodge in beds of flaming Brimſtone, & in ſheets of boyling Lead? Thoſe forlorn expreſſions which Scripture delivers their departure in, denies us all ſuch hopes. *They are dead, they ſhall not live, they are fallen, they ſhall not riſe*, Eſay 26.14. Mark, dead from this life, and ſhall not live in the other; fallen now, and ſhall not riſe then, or if riſe, but as *Pharaoh's* Baker, from the priſon to the gibbet, *for they ſhall not be able to ſtand in judgement*, Pſal.1.5. I am ſure not ſtand to what they have done. Sad Strapado! to be hoyſ'd up to the clouds to fall into the bottomleſſe pit! miſerable advance of a ſhell fiſh by a bird into the aire, to receive his death by fall!

Gen.40.20. and 22. Pſal.1.5.

Conſider this all ye that forget God, leſt he take you away ſuddenly, and there be none to help: conſider that Gods ways are not as Mans; the guilty and innocent doe lie in like eſtody till the great Aſſize and Gaol-delivery; through one gate a Citizen may walk to his recreation, and a thief be led to his execution; the Sheep & Goat may feed together during life, but the Sheepherd of our ſouls ſeparates them by death: the Wheat and Chaff may lye together in the floor, *But he whoſe fan is his hand, will throughly purge his floor, and gather his wheat into his garner, but will burn the chaff with unquenchable fire.* Death as the red Sea, divides the Iſraelite from the Egyptian, Exod. 14.13. they ſhall ſee each other no more for ever. *Rompus eſt pauper, receptus dives*; *Lazarus* into *Abrahams boſom*, where *is fulneſſe of joy*; *Dives* into Hell, where is the complement of miſery; miſery ſo extreme, it ſtupifies our thoughts, excuſes our commiſeration; for how can we lament what we cannot apprehend, what we cannot remedy, unleſſe we weep as *Solon* for his Sonne's death, becauſe weeping could not help?

Mat.3.13.

Aug.tract. in Joh.46.

On the other ſide, could our ſickly faith but apprehend the tranſcendent happineſſe of thoſe that ſleep, could we conſider

that they who ſerve at the Altar on earth, lie under the Altar in heaven, ſafer far from condemnation than thoſe that flee to the Altar here; that they who leaned on Chriſts boſom here, and ſucked the ſincere milk of his Word to their ſpirituall growth, now lie in *Abrahams* boſome, that is in the familiarity and ſociety of God; that the ſervants of God do preſently from death enter into their Maſters joy; We ſhould be raviſhed with joy, not a teare ſhould fall unleſſe for private reſpects; not weep for them, but for our ſelves; not that they are abſent from us, but that we are not preſent with them; indeed not weep at all, but for joy that one is gone, whoſe good life and our charity ſuggeſts her tranſlatted into a ſtate of reſt and ſleep. *Weep not, She is not dead but ſleepeth.* Rev. 6. 9. Dear friends are in the boſome, Iob. 1. 18

—*Her Affirmative Condition.* *Sleepeth.*

The journey of an Iſraelite indeed towards the heavenly *Canaan*, is like that of the Iſraelites in name toward the earthly: much hindered by the many evil reports that are brought up of the way to this good Land. Death they ſay is the King of terrours; the Grave a *Sarcophagus, a land that eateth up the inhabitants thereof, a land of darkneſſe and oblivion*, Pſal 88. 12. Now that we may not fear where no fear is, God is pleaſed to pull out this ſting of Death, and ſhew us our diſſolution in the moſt pleaſant repreſentation of ſleep, —— *Not dead but ſleepeth.* Iob 18. 14. Numb. 13. 32.

So well was Nature's Secretary inſtructed, that although in his Ethicks he ſtartles at Death as the moſt terrible, yet in his *De Generatione* he tells us, the interval of living and not living, is ſleep, and his reaſon is, becauſe Nature proceedeth but *gradatim*, from one extreme to another, as if he knew the onely *medium* to bring the evening of Life to the dawn of the Reſurrection, were the night of Death. Some of their own Poets ſay much like it; Sleep in *Seneca* is *Frater durus languida mortis*, in *Ovid*, *mortis imago*, Death's younger Brother and reſemblance. Awaken your attention to ſome Analogies which paſſe betwixt them, we ſhall conclude as Siracides of the viſions of Dreames, *That ſleep and death are the reſemblance of one another, as the likeneſſe of face to face.* Lib. 3. cap. 6. Lib. 5. cap. 1. Hor. ſat. Nihil mortiſ] tam ſimile quam ſomnus. Cic. de Senec. Eccluſ 34. 3.

Sleep and Death like two irreſiſtible Conquerours agree firſt in their generall invaſion.

Sleep with his poppy Scepter seizeth the universall World: all ages, sexes and degrees, submit their eyes to the captivation and victory of Sleep.

And is not Death as Catholique a King? Doth not he invade us as *David* did the *Geshurites? He smote the land, and left neither man nor woman alive*, 1 Sam. 27. 9. as *Tacitus* observes in the confusion of *Antonius* war, *Nec dignitas nec ætas prægebat.* So Death reverenceth not the gravity of age, nor pities the tenderness of youth; the softness of sex he spareth not; the meaneſt escape not through poverty, nor doth dignity protect the highest, but without distinction destroyes all.

Theog pag. 19. line 307. *Sæval & avaudis*——— Death is bold as *Cæsar* to tax the *whole world*, Luke 2. 1. *The grave is without any order*, Job 10. 22. *for there are small and great*; Job 3. 19. *Goliah* and *David*, the Giant not too big, the Dwarf not too little to fill a Tomb; Sculls of all sizes in *Golgotha: The wise men die as well as the fool*, Psal. 49 10. *Solomon* and *Rehoboam*, Old and Young, *Me-*
1 King. 16. 12. *thusalem* and *Jeroboams* child.

Hor. car. 1. od. 28. *Mista senum ac juvenum densantur funera, nullam*
—Sæva caput Proserpina fugit.

Good and Bad, *Cain* and *Abel*; Rich and Poore, *Dives* and *Lazarus*, Luke 16. 22. The nimblenesse of *Asahel* could not outrun it; the beauty of *Absalom* could not charm it; nor could
2 Sam. 2. 18, 29. *Samsons* strength wrestle with it without receiving a fall. A
Epist. 12. reason you may have from *Seneca*, *Non enim citamur ex censu*, Death examines not the Register-book for our Age, nor the Rate-book for our Estates, nor the Heraulds-book for our Honours: *But death passeth upon all, for that all have sinned*, Rom. 5. 12. Nay Death found a passage where Sin had made none, even the most *holy Jesus* was *dead and buried. Nec potuit aliter*
Aug. *habere exitus, It behoved Christ to suffer*, Luke 24. saith Christ
Acts 17. 3. himself; being born he lay not under a possibility, but necessity of dying. *What man is he then that liveth and shall not see*
Psal. 89. 48. *death?* since the Prince of life did die, since God himself did not, would not, indeed could not escape it. Thus Death's invasion a generall rule without any exception, or exception of any.

Wil

Well then (beloved) ſince all we that live muſt die, let us all die whilſt we live; there is no countermine againſt the death of the body without us, but by killing the body of death within us; to die daily is the onely way to live for ever; Mortification is Immortality; pluck out the ſting of death, and there will be no ſmart in it, but Death and Sleep will be alike. *A mortified man is not dead but ſleepeth.*

2. Their ſecond agreement is in the manner of their invaſion, which is by ſurprizall.

The Septuagint relates the drunken ſleep of *Lot* in the Maſculine, *He perceived not when he lay down.* The ſame is affirmable of the moſt ſober, *No man can tell how or when he falls aſleep.* Gen. 19.33.

Nor can any man tell me after what manner, or at what time he ſhall die. That we cannot live long, is moſt infallibly certain; how long we ſhall live as highly uncertain. *Rupertus* obſerves when God pronounced the ſentence of death on *Adam*, (a blacker Theta was never fixed on any forehead) *Dixit indefinite, till thou return unto the ground*; he ſaid not till thou haſt filled ſo many ſet yeares, or dayes, but indeterminately— *Till the time come*— come it when it will. His wiſdome hid that knowledge in that thick darkneſſe which clouds him from mortall eyes; So that *day and hour knoweth no man.* What wiſe Progneſticator (that dares beſpeak the event of Battails, and the periods of Kingdomes) can tell whether he ſhall die on his bed or on a tree? Alas! *Death comes in an hour when ye think not*, Luke 12.40. *in a day he looketh not for him*, v.46. *When they ſhall ſay peace, peace, then ſudden deſtruction cometh upon them*, 1 Theſ. 5.3. Gen. 3.19. *Prudens futuri temporis exitum caliginoſa nocte premit Deus.* Hor. l.3. od.29.

— *Dum bibimus, dum ſerta, unguenta, puellas*
Poſcimus, obrepit non intellecta ſenectus. Juvenal. Sat.9.

In the midſt of life we are in death, and in a moment goe downe to the grave, Job 21. 13. Sometimes the Wombe becometh the Tombe, and prepoſterouſly we die before we are born, ſometimes the Child-bed proves the Death bed, as to *Eli*'s daughter-in-law; and ſo are we Parricides in the birth, and Murtherers from the beginning. Sometimes the Wedding-ſheets ſerve for the Winding-ſheets, as to *Raguells* ſeven ſons-in-law, and 1 Sam. 4.20. Tobit 3.8.

and to *Sophoniſba*, who taſted the bitterneſſe of Death in the
2 Sam. 13. 28. ſweets of the Marriage-bed. Sometimes Death meets us at the table; *Ammon* is kill'd when his heart was merry with Wine: and not ſeldome do men poure in others healths, till they are forced to vomit up their own lives. He that conquered the world, was overthrown with a Goblet of Wine. *Andragoras* bathes, and ſups, and ſports it with his friends at night, and is dead in the morning. So *Holofernes* being ſunk with Wine, is drowned in Blood: Death may ſeize us in the treachery of a Salutation, ſo *Joab* complements with *Abner*, and *Judas* betrayes our *Jeſus* with a *Kiſſe*. Nay Death may meet you at the Sanctuary of life, for the ſame *Joab* was ſlain at the Altar, and an Emperour was poyſoned in the Sacrament: *Lot's* Wife looked back, and never more looked forward: a King was killed by a Louſe, and a Pope choked with a Fly. The accidents of every day diſcover the certainty of this uncertainty, — *That man knoweth not his time*, Eccleſ. 9. 12.

Lotus nobiſcum eſt, bilaris cœnavit, & inventus mane eſt mortuus Andragoras. Mart. l. 6. Epiſt. 13. See Iob 21. v. 23, 24, 25. *Herod*, Acts 12. *Adrian* the 4th.

De Trinit. l. 3. The uſe of this S. *Bernard* and *Rupertus* give us, *Ut ſumma ſolicitum reddat*, the uncertainty of Sleep by Death ſhould beget a certain watchfulneſſe in Life: a Watch more jealous than beſieged Cities keep, when they have their eares open to all alarmes, and eye open to each approach and ſingle motion of the enemy. *Parmenio* greatly wondred to ſee *Alexander* ſleep when *Darius* was in view with * 14 hundred thouſand men in armes, all ready to diſpute a title to the *Perſian* Empire in *Arbela's* battail. How much more of amazement may it raiſe in us, to ſee the drowſie world ſo ſleepy in the very jawes of more and more cruell ſpirituall enemies? When not our eſtate, but ſouls are on the hazard; When the Kingdome (not of *Perſia* but of *Heaven*, depends upon the welfare of this preſent. Can we ſee our Neighbours taken and beaten by Death, even before the Judgement Seat of God, as unconcern'd, as *Gallio* look'd on *Soſthenes*, and cared for none of thoſe things, *Acts* 18. 17. Shall the Harbingers of death, Aches, Infirmities, and Changes ſeize on us, yet we not hear the ſound of their Maſters feet behinde them, 2 *Kings* 6. 32. 'Twas *Ephraim's* fault to have grey haires here and there, and know it not, *Hoſ.* 7. 9. But it was *Jacob's* wiſdome by the fall of his leaf, to judge the approach of

* *Rawl.* Hiſt. l. 4. c. 2. ſ. 9.

1 Tim. 6. 11.

his winter. Shall the ſecond coming of Chriſt to Judgement in fire, find the world as ſecure as his firſt coming to judgement in Water? *Luke* 17.27. forbid it Religion; ſince Death waits every day to change us, let us as *Job*, *All the dayes of our appointed time wait till our change come. Let us not ſleep as do others; but watch and pray, for ye know not when the time is.* Death as a Baſiliſk kills with his ſight, but if foreſeen by man, he dies himſelf: If we aprehend Death before it apprehend us, we kill Death by dying; For a man prepared for death, *is not dead but ſleepeth.* Iob. 14.14. Mark 13.33.

3. Their third Parallel is in their advance and extent of their inviſion, which is no farther than the body. *Corpore dormiente anima inſomnis agit.* Sleep captives the body only, & makes no conqueſt on the ſoul. The Body fetter'd by ſleep upon the bed, the Soul in her imaginative chariot is tranſported in an unbounded liberty, converſing with the far remote, the dead, Angels, and not ſeldome with God himſelf. *Hippoc. Somnum à deo factum non ſolum ad corporis recreationem, ſed etiam ad animæ libertatem. Scal. exer. 286.*

Thus Death in any ſhape conveyed, if in the cloſe inſinuation of a penetrative Poyſon, or in the open violence of a clamorous Canon, or by what inſtrument ſoever the wit of Cruelty did ever invent, yet can it but kill the body, but not able to kill the ſoul; *Mat.* 10.28. that is an immortall ſubſt ance, breathed by God into man to make him a living ſoul, *Gen.* 2.7. and when man becomes a dead body breathed out again to God, *Eccl* 12.7. *The duſt ſhall return to the earth as it was, and the ſpirit to God that gave it.* Sathan's commiſſion terminated in the body, *Job* 2.6. and the ſoul is not left in the grave, *Pſal* 16 10. Upon this account Death in the ancient ſtile is called a Sacrifice, wherein the earthy part falls down to aſhes on the earth, and the ſpirituall climbs heaven-ward in the active flame. Why e ſe did wiſe and pious men commend their ſouls into the hands of God as a faithfull Creator, as the bleſſed Jeſus, and the leader of the Army of Martyrs, but that they are in a ſafe & centrall life? *For he is not the God of the dead, but of the living*, Matth. 23.32. Have ye not ſeen the Sun dart forth a beam (a little Child of Light) and anon to ſuck it in again? And is not that beam as ſafe and lively in the body of the Sun, as when it was diſplay'd in the aire? So when God ſends forth a ſoul into us, and again calls Luke 12.4. *Si anima ignis eſt, in cælum debet eniti ne extinguatur, hoc eſt ad immortalitatem. Lact. l. 2.* Luke 23.46. Acts 7.56.

calls back that ſoul to himſelf, is not that ſoul as ſafe in the hand of God as it was in the body of Man? He muſt have forfeited both Faith and Reaſon that dares deny it. *David* implyes no mean danger of death, when he ſayes, *My ſoul is in my hand*, Pſal. 119. 109. but when he commends his ſoul into the hands of God, *Pſal.* 31 5. he is ſafe as the eternall life: which certainty of eternall life after death, S. *Paul* hath confirmed by affixing it to the condition of Chriſts ſoul after the Reſurrection.

1 Theſ. 5. 13. *Chriſt died for us, that whether we wake or ſleep we ſhould live together with him.* Not ſleep, but live, that is, doe the acts of a living ſpirit. Tell me, was *Abel's* ſoul ſlain with his body? where

Gen. 4. 10. then the voice of his blood, which is the receptacle of a ſpirit? were they (as the *Italian* threatned his enemy) run through body and ſoul, who were ſlain for the Word of God? *Rev.* 6. ſure then they could never have cryed with a loud voice for vengeance, *ver.* 10. If S. *Paul* upon his diſſolution could not have been with Chriſt, it had been far better not to have been diſſolved, *Phil.* 1. 23. *And if in this life onely we have hope, we are*

1 Cor. 15. 19. *of all men moſt miſerable.* The Miſer and the Epicure (who have their portion in this life, *Pſal.* 17. 14.) are not onely the wiſer, but the happier people: But *ridendi ſunt*, ſaith *Ferus*, they are to be derided, I think rather much to be lamented, who to continue a beaſtly life, think they ſhall end in the death of a beaſt, ſoul all and body at once. No; ζωὴ καὶ ψυχὴ life and ſoul are inſeparable; and though the ſoul may for a time be abſent from the body, never extinguiſhed with the body: but when Chriſt calls for our ſpirits (as hers in the text) ſhall return, *Her ſpirit was in her, it came again*, v. 55.

See *Cauſins* Holy Court. Maxim 16. If yet there be any ſoul ſo brutiſh, ſo ſwiniſh, that no ſatisfaction he may receive from the writings of Heathens, the dictates of Reaſon, and authority of Scripture, will wilfully deny the deathleſneſſe of the Soul; I confeſſe with *Ba-*

in Eccleſ. c. 12. *neda— Cum hoc non verbis ſed fuſte agendum*— the beſt correction of ſuch a one is to put him to death, that he may then confeſſe with horrour, what on earth he denied with pleaſure. But if there be any ſpark of Ingenuity within us, let me blow it into an aſſent by that art which *Alamandurus* a King of the *Saracens*, uſed to confute the *Eutychean* Hereſie. This Prince

held that the Divine Nature of Christ suffered Death upon the Crosse together with his Humane; and this Heresie much pestred his Court. He to suppresse it, gave free liberty to a publick Dispute; but before hand appointed a Post to be dispatched to him with a packet: in the midst of the disputation breaking the Letters, and reading himself into a sadnesse, the Court-faction that were Hereticks desired the reason; he sadly tels them, this packet came from heaven, with the heavieſt newes could fall on his nation; for, said he, *Michael* the Archangel and our Prince is dead. The Hereticks tell him that one or other had imposed on him: for say they, *Michael* is an Angel, and Angels are Spirits, and Spirits are immortall, they never die. Oh! replyed the King, if Angels cannot die, sure God who is a Spirit cannot die, and so surprized them into an acknowledgement of the truth. So say I, Souls are Spirits, and therefore cannot die.

Awake therefore thou that sleepest, and dream not whilst thou livest, that thy soul shall die when thou art dead: for as soon as she departs the prison of the body, either she ascends an active sphere of joy, and pleasure, and glory, or descends into a passive hell of horrour and torment, as unexpressible as it is unavoidable: the soul is either a Brand in hell, or a Star in heaven immediately upon her expiration, and that for ever. *Lazarus* staid not for his comfort, nor *Dives* for his torment till the last day.—— *But now*, saith *Abraham* as soon as they were dead, *but now he is comforted, and thou art tormented.* Luke 16, 25.

Seeing therefore such a diverse entertainment waits us at the gates of death, *What manner of persons ought ye to be in all holy conversation and godlinesse?* How should your Charity *make to your selves friends of the mammon of unrighteousnesse, that when ye fail, they may receive you into everlasting habitations.* What spirituall providence to get Oyl into our lamps, and a Wedding garment on our backs, that we be not left either in nakednesse or darknesse? When S. *Austin* would open the fountain of all disturbances in this world, and miseries in the next, he sayes it is because men do *uti datis tanquam innatis.* the mis-placing of immortality is all, the voluptuous removes it from the soul, and

2 Pet. 3. 11.

Luke 16. 9.

the covetous place it on the body, or goods, or both; though they speak it not out, yet *their inward thoughts are, that their houses shall continue for ever*, Psal. 49 11. Hence proceed those cares and labours, those frauds and violences in the world to procure our interests here. But (beloved) the soul onely is immortall; the world may leave us whilst we live, but we must leave it when we die: be it our care to use all holy arts, to lay out our dayes in all devout preparations, to secure our eternall interests. *Labour not for the meat that perisheth*, lest you perish for your labour, *but for that which endureth unto everlasting life*; for it is the body onely, not the soul, which is not dead but *sleepeth*.

Nil non mortale tenemus, Pectoris excepti ingenii quæ bona.

John 6. 27.

4. A fourth proportion is in their government, which is like that of *Solomon* —— *in rest on every side*, *Somnus quies rerum*, *Κόπων ἀνάπαυσις*, the toyles and cares of the day are slumbered all in the quiet of sleep at night. Our life is a life of travail and vexation: Death is the night wherein are ended all our cares and labours. Man is (as I have said) Misery, then Death which is the end of man, must be the end of Misery. *All their love, and their hatred, and their envy, is now perished*, saith *Solomon* of the dead. Those wars and fightings arising from those lusts, have not onely a cessation, but an oblivion and all peace in the grave. The ratling murmur of the drummes and trumpets surly noyse, fright not the dead; the artificiall lightning and mimick thunder of the gun nothing disturb the quiet of the grave. *Νεκροὶ δ' ἄλυνθον*, dead men do not but, oppression, revenge, and cruelty, are not the businesse of our caskets; *There* (saith *Job*, pointing to the grave) *the wicked cease from troubling*, *There the prisoners rest together, they hear not the voice of the oppressour, and the servant is free from his master, the labourer complaines not of the heat and burden of the day, no fisherman of toyling all night to catch nothing, for there the weary are at rest*, as *Job* affirms. Nay that Christian duell, those extinguishable skirmishes in the breasts of Saints, between the flesh and the spirit whilst we live, are determined into a cessation by the hand of the grave. Could I present you an inventory of all those sins and sorrowes, those anxieties and cares, that love and labour, those troublesome attendants on the heirs of Adam

1 Kings 5. 4.
Ovid met. 11.
Λυσιμέριμνε, *Orphæus hymno in somnum. Tu qui domitor somne laborum*, &c.
Sen. Here. fur.
Eccles. 9.
Jam 4 3.

Chrysost.

Job 3. 17.

Luke 5. 5.

curse, through this vale of misery: we should easily confesse with *Tertull.* that it was not *Irato justitiæ*, but *miseranti is gratiæ*, an act not of Judgement, but Grace, that sinful man was made mortal: And with *Plinius* say—*pater misericors*,—the Lord was great in mercy when he made our dayes few in misery. Of *Teachers* judgement all, *who saw that rest was good*, Gen. 49.15. We should flie to S. *Paul's cupio dissolvi*, and desire to be dissolved with higher appetite than Misers court gold, or the emboss'd Hart the springs, the sweaty Labourer the shadow, or the wearied sleep, which to the labourer is sweet. Since here we not onely rest from our labours, *Rev.* 14.13. as oxen unyoak'd, but in all most eminent and sweet advantage, we rest in hope, that is, in hope to rise again, which is another agreement 'twixt Sleep and Death.

Pater misericors illis mentebat vitæ quæ facie bat vitæ. Plato in Timæo.

Psal. 16.9.

3. The next agreement is in the expectation of rising again, which admits three observations.

1. We lie down at night with design to awake on the morrow, so we make the beds of the dead in the dark, & lay them down—*in sure and certain hope of resurrection to eternal life.*—Christ was the first-born from the dead, and *my flesh shall rest in hope*, that he will deign me the privilege of a younger brother, to *rise after him.* *Cur dubitabo quod potuerit in me, quod demonstravit in se, propter me?* If Christ when he was dead could raise himself, I doubt not but being alive he can draw me to him. It is an Article of my Creed, and needs no other explanation to invite belief, than what our Church saith, it may be proved by most certain warrants of holy Scriptures: yet to satisfie the curious question, 2. *Paul* descends to a naturall illustration of the anniversary resurrection of a Corn-field, 1 *Cor.* 15 36,37. and he bids him that can see each field bring forth the grain sown in it, yet think the Church yard is the onely barren ground, as if those bodyes which are sown in the Faith, and water'd with the tears of the Church, shall not flourish as an Herb, as *Esay* affirmes, *Esay* 66.14. and that herbs may be awakened from their ashes to their former flourishing state, is now no great secret in the Chymical Art, sayes *Gaffarell.*

Aug.

Quoted by Mr *Gregory.*

This hope then may revive our fainting spirits, that after a long stay in the grave we shall awake, shake off the shackles of

Psal. 17.15.

the covetous place it on the body, or goods, or both, though they speak it not out, yet *their inward thoughts are*, that *their houses shall continue for ever*, Psal. 49 11. Hence proceed those cares and labours, those frauds and violences in the world to procure our interests here. But (beloved) the soul onely is immortall; the world may leave us whilst we live, but we must leave it when we die: be it our care to use all holy arts, to lay out our dayes in all devout preparations, to secure our eternall interests. *Labour not for the meat that perisheth*, lest you perish for your labour, *but for that which endureth unto everlasting life*, for it is the body onely, not the soul, which is not *dead but sleepeth*.

Nil non mortale tenemus, Pectoris excepti ingenii quæ bona.

John 6. 27.

4. A fourth proportion is in their government, which is like that of *Solomon*—— *in rest on every side*, *Somnus quies rerum*, Κοπων ὑδείας ἔχων ἀνάπαυσιν, the toyles and cares of the day are slumbered all in the quiet of sleep at night. Our life is a day of travail and vexation: Death is the night wherein are laid all our cares and labours. Man is (as I have said) Misery, but Death which is the end of man, must be the end of Misery. *All their love, and their hatred, and their envy, is now perished*, saith *Solomon* of the dead. Those wars and fightings arising from those lusts, have not onely a cessation, but an oblivion and all peace in the grave. The ratling murmur of the drummes and trumpets surly noyse, fright not the dead; the artificiall lightning and mimick thunder of the gun nothing disturbs the quiet of the grave. Νεκρὸς ὁ θάνων, dead men do not bite; oppression, revenge, and cruelty, are not the businesse of our carkasses; *There* (saith *Job*, pointing to the grave) *the wicked cease from troubling*, *There the prisoners rest together*, *they hear not the voice of the oppressour*, *and the servant is free from his master*, *the labourer complaines not of the heat and burden of the day*, *no fisherman of toyling all night to catch nothing*, *for there the weary are at rest*, as *Job* affirms. Nay that Christian duell, those inextinguishable skirmishes in the breasts of Saints, between the flesh and the spirit whilst we live, are determined into a cessation by the hand of the grave. Could I present you an inventory of all those sins and sorrowes, those anxieties and cares, that love and labour, those troublesome attendants on the heirs of dust,

1 Kings 5. 4.
Ovid met. 11.
Λυσιμέριμνε, Orpheus. hymno in somnum. Τῷ σὸ δονεῖται σώματι πόνος, &c.
Sen. Herc. fur.
Eccles. 9.
Iam 4 14

Sibylists.

Job 3. 17.

Luke 5. 5.

sure, through this vale of misery: we should easily confesse with Tertull. that it was not *Irata justitia*, but *misericordia gratiæ* in act not of Judgement, but Grace, that sinful man was made mortal: And with *Plinius* say—*pater misericors*,—the Lord was great in mercy when he made our dayes few in misery. Of *Isachers* judgement all, *who saw that rest was good*, Gen. 49.15. We should flie to S. *Pauls cupio dissolvi*, and desire to be dissolved with higher appetite than Misers court gold, or the emboss'd Hart the springs, the sweaty Labourer the shadow, or the wearied sheep, which to the labourer is sweet. Since here we rest only from our labours, *Rev.* 14.13. as oxen unyoak'd, but in all most eminent and sweet advantage, we rest in hope, that is, in hope to rise again, which is another agreement 'twixt Sleep and Death.

Pater misericors illis meritalia facientibus vitæ sua. Plato in Timæo.

Psal. 16.9.

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of the tyrant Death, and rise in triumph. We have a sure word
Hosea 13.14. of prophesy for it, *I will ransome them from the power of the grave, I will redeem them from death, O death I will be thy plague, O grave I will be thy destruction.* Let not the length of time affright you, for in death is no difference betwixt this young woman of twelve years old, and *Moses* old man of threescore and ten; all corn is not sown at one season, yet it is all ripe at harvest: so also is the resurrection of the dead, they shall arise both small and great.

Tertull. 2. Secondly, *Somnus est redintegrator virium.* Sleep doth not onely give rest to bodyes, but refreshment: the same body indeed that slept doth awake, but not such as it was; it lay down a worn, wearied, spiritless trunk, but it awakes a fresh, active, and sprightly body.

So also is the resurrection of the dead, as S. *Paul* most mysteriously discourseth, 1 *Cor.*15.42.43.44. it is sown in Corruption, it is raised in Incorruption; it is sown in Dishonour, it is raised in Glory; it is sown in Weakness, it is raised in Power; it is sown a Natural body, it is raised a Spiritual body. In these words the Apostle remarks those four cumbersome defects which lessen the nobleness of this mortal life, and to each defect applies a gracious date, which glorifies the life immortall.

1. The first is Corruption, which subjects the body to Diseases, the Gout, the Stone, and even to Death it self, and to all those punishments which God layes on sinfull bodyes.

Against this is Incorruption, which is a state free from all defectiveness or dissolution; no sickness, no death in heaven, no crying out or complaining in the streets of the new *Jerusalem.*

Bern. 2. The second is Dishonour, that is, *Decoris expers*, uncomeliness and deformity, a gate so unsupportable, that many have shortned their dayes to hide their dishonours in the grave.

To this is opposed Glory, a state of transcendent beauty. *The righteous shall shine as the Sun in the firmament*, Mat. 13.43. nay (when that gorgeous body of light shall be a Cedar) glorified bodies shall exceed that splendour seven-fold, Isa.

30

30.16. What an exact ſymmetry and proportion ſhall glorified bodyes have, when they arrive to the meaſure of the ſtature of the fulneſs of Chriſt! what an outward ſmoothneſſe beyond the face of mirrours! what an inward light ſhining through a body of chryſtall, when it ſhall be railed in the clarity of glory! Ephes. 4. 13.

3. The third defect accompanies the body is Weakneſs, a ſtate of ſuch infirmity, that men move ſlowly from place to place and waxe faint and weary: as Chriſt himſelfe to ſhew the weight of a mortall body, was wearied with his journey, *John* 4.6.

To confute this, it is raiſed in Power, both of agility and celerity; a glorified body treads light as an Angel, and can walk on the Sea, and climb to heaven in the foot-ſteps of a cloud, and move nimbler then thought, and penetrate ſolid bodies, and all without pain or faintneſs.

4. Whiles the body is here, it is a naturall body, that is, a body that muſt be maintained by eating and drinking, and preſerved by propagation and generation; or elſe hunger, and thirſt, and wearineſs will deſtroy it.

But in Heaven it is a Spiritual body, the Inhabitants there hunger no more, nor thirſt no more, *Rev* 7.16 and in the Reſurrection *they neither marry, nor are given in marriage* (to propigate their like) *but are as Angels*, Mat. 22.30. *The inhabitants ſhall no more ſay I am ſick*, Eſay 33.24. No wearineſs there— and all teares wiped away.

Theſe are the glorious improvements, to which the ſleep of death tranſlates our vile bodies, making them like his glorious body: the privative bleſſings are ineſtimable Jewels, freedome from Diſeaſes: What would they give for it, who (as that woman) ſpend all on Phyſitians? Phil. 3. 21.

A delivery from Uglineſs: how precious were it to thoſe, that like Elephants, loath to ſee their own face; or as *Jeſabel*, uſe ſinful arts to mend them?

Eaſe from Wearineſs is of great price to a Traveller. *Lyſimachus* gave himſelfe, his Army, and his Kingdome, for one draught of water, to free himſelf from the tyranny of thirſt. If to be unclothed of theſe miſeries be ſo valuable, how ineſti- *Plut. in Lycurg.*

2 Cor. 5. 4. mable a blessing is it to be cloathed upon with these sentences! *When mortality is swallowed up of life, and corruption with incorruption*; that we possess for Sickness Health; Dust for Ashes, Agility for Wearinesse, and Spirit for Nature? *Non*

Sen. in Her. fur. *calo non potest jungi genus*, Flesh and blood cannot inherit the

1 Cor. 15. 50. *domie of God*: not such as is layen in the grave, yet the same, such as it is raised thence.

Had I now shewd a child a new gay coat, how cheerfully would his childish wit have put off his old rags to be new clad! but told him to morrow should be holy day, how willingly to be gone to bed! yet notwithstanding this precious example shewn you, how loth do we divest our sinfull habits! how willingly put off our corruptions! And though we hear of the state of freedome and jubilee in Heaven, yet, like the degenerate slave, *Exod.* 21. 5. we too plainly say we will not go out free; nay, as he we bring our ear to be bored, endure any thing. *Facito debilem pedè, manu*, hand-gout, feet-gout, *Dummodo superest bene est*, so as they live it matters not, though it be for ever. Death I confesse is terrible, *Quis enim unquam*

Aug. de verb. Apost. ser. 33. *prorsus nemo*, the man *Christ* was very sad at the approach of it; 'tis a going whither Nature would not, *John* 11. 38. Who is not beyond Death, draw by this black curtain, and see what is behind it. Thus the same holy Christ, *for the joy that was set before him, endured the crosse, and despised the shame*. So the Martyrs cared not to be delivered, *that they might obtain a better resurrection*, Heb. 11. 35. So would a man enter into the chamber of Death, and lye down willingly in the bed of the Grave, if he considered, that then he is not *dead but sleepeth*.

3. As a sleeping person is easily awaked by the crowing of a Cock, the rising of the Sun, or some sudden noyse; *Deus tanta facilitate excitabit de sepulchro quantâ tu non taxius excitas dormientem è lecto*: *The rising of the Sun of righteousnesse* will awake *the dead bodyes*, as we have an essay, Mat. 27. 52, 53. *All that are in the grave shall hear his voice, and shall come forth*; they shall *suddenly, and easily, in a moment, in the twinkling of an eye, at the last trump*; *for the trumpet shall sound, and the dead shall be raised incorruptible*, 1 Cor. 15. 52. What should hinder it? the length of dayes; whether the body sleep longer than

and, or leſſe while then *Adam* while *Eve* was forming, is not conſiderable to an agent that works not by time. Not the multitude; ſince the Nations are but as the drop of a Bucket to him: Eſay 40. 15.
he that roſe out of his ſealed Sepulchre, without ſo much noiſe as to waken the Watch, will unlock our marble Tombes, and call our bodies thence as eaſily and indiſcernably, as he made them in the Wombe; though our bodies were buried in the Sea, coffined in the maw of Fiſhes, conſumed in flames to aſhes, though a Leg were loſt here, and an Arm in *Tartary*; yet *reſolution ſo in elementa*, thou doſt but returne to the duſt from whence thou cameſt; from whence he may as eaſily ſay, *Come* Pſal. 90. 3.
againe children of men, as at firſt he did in the Creation. Nay, could thou ſink to nothing, the Almighty Arm can as eaſily make thee ſomething, as at firſt it made all things of nothing. Thus ſhall we at laſt as inſenſibly awake, as at firſt we ſlept, for how dead ſoever a Corps appears to the judgement of Man, yet in the judgement of God it is not dead, but onely ſleepeth.

Collect all this, that Life is ſhort and miſerable, that Death is univerſall, uncertaine, yet reacheth but to the body, that it is quiet, eaſie and peacefull; that the body ſhall awake to a ſtate of high advantage, of eternall health, beauty, ſtrength and Angelicall perfection; thus this ariſing ſhall not be as a Mandrake, ſhrieking and painfull, but gentle, at the noiſe of a Muſicall inſtrument, a Trumpet; conſider this, and there needs no ſcrew to draw in the next part, *Weep not.*

Weep not. This (I ſaid) is the mourners comfort, to improve it into practice, thereby to leſſen the number, or to lighten the weight of their mourning. I profeſſe my ſelf unfurniſhed of any other Argument, then the numberleſſe felicities and weight of glory, which crown thoſe that are not *Dead* but *ſleep*.

David upon news of his innocent childs death, and well perſwaded that of ſuch is the Kingdome of Heaven; declines the uſe of weeping, and the poſture of ſadneſſe, and aroſe from the earth, and waſhed and anoynted himſelf, and changed his Apparell and paſſion too, 2 *Sam.* 12. 20. his Courtiers who admire this alteration, he ſatisfies with two Authentick reaſons, *v.* 23. ſuch the vanity of tears for the dead, *can I bring him back again?*

the

the voice of weeping recalls not departed Souls. Secondly, joyfull apprehension of their glorious state, reflecting confidence on his Soul to enjoy the like, *I shall goe to him*; the Heaven open, and after death I shall be as happy as brothers gone before, therefore I weep not.

Yet because whilst we live in this valley of Tears, natural affection will so far prevaile upon our Reason, that even the Father of the Faithfull, when he was to sow his nearest relation in the Earth, could not but water it with a shower from his eyes. *For Abraham came to mourn for Sarah, and to weepe her.* Gen. 23. 2. And because relations in Nature are as Members in the Body, the remaining Member weepes for the teares for that which is cut off; and good men adjudge it their duty to pickle up the memory of their departed friends in the brine of their own eyes, so to preserve it; *That therefore* 1 Thes. 4. 13. *ye sorrow not as others that have no hope.* Observe that Anthem which *Esay* hath set, for a Christian parentation to be sung at Isa. 26. 19. the grave, *Isa* 26 19. *Thy dead men shall live*, (that is the leading voice by the Prophet). *together with my dead body shall they arise*, (that is the Counter tenor sung by Christ); *Awake and sing ye that dwell in dust* (that is the *Chorus* song by the whole Quire in Heaven) there is not a word in it, but if seriously weighed will turn our sorrow into joy. 1. That Men shall be dead, we alwaies lye under the pressures and miseries of this life. 2. That *Dabit deus his* they are *Thy Dead*, that is, God owns them. 3. They shall *quoque finem*, not still continue in the dishonours of the grave, but shall live againe. 4. That we have so good security for it as to rise with Christ; with him, though not in time, yet with him in power, and with him in glory: the man hath no sense, no relish of Heaven, that sings not upon these apprehentions, at least says not to himself, *Weep not.*

Attend the first words Christ spake to a Woman after his Joh. 20. 15. surrection, was it not, *Why weepest thou?* Joh. 20. 15. Indeed before Christ had opened the gates of Death, *Mary*, and the whole world (which say the Fathers was representative in her) had cause enough to weep. But now Christ the head was risen, and had made way for all his Members to follow; now Death had beaten Death at his own weapon, and kill'd it by dying

since he hath changed the Grave into a Bed, Death into Sleep, and made the Land of Darkneſſe the ready way to the place where Light dwelleth. Teares are both unreaſonable and unſeaſonable, *Why weepeſt thou?* is as much as *weep not.*

Conſiderable are the *Syren* and the *Swan*, whoſe different fate is thus: the *Syren* ſings away her life in wanton ayres, and charms of Luſt, the treacherous inticements to deſtruction, but when ſhe dyes, ſhe breaths out her ſoul in howlings, ſighs and ſobs, in pangs and horror. The *Swan* who ſpends her dayes in innocence as white as her livery, in penſive notes of ſadneſſe, mournfull and black as her feet, when ſhe dyes ſhe expires in joyfull Anthemes, the voice of joy and gladneſſe.

Aelian. Var. Hiſt. l. 2. c. 32.

Et lugebunt quaſi filiæ Sirenum. Hieron. in Mich. c. 1. Tom. 5. p. 331.

Sic ubi fata vocant, udis abjectus in herbis,
Ad vada Mæandri, concinit albus Olor.

Ovid. Epiſt. 7.

So when Death cals the aged Swan from ſtreams;
She dying, ſings her own glad Requiems.

A wanton life uſhers in a wailfull death, but an innocent life ends in a joyfull death; they who laugh all their life, may weep at their death, but who weep in their Lives, at their Deaths weep not.

Good people, had you the Reverſion of a rich Living, or Office, would you weep becauſe it is faln into your poſſeſſion? *Invidi non amantis*, 'twere more of Envy then Love to bewaile mortall happineſſe. I cloſe, as Jeſus to the Daughters of *Jeruſalem, Weep not for me, but weep for your ſelves*, not for me that am dying, but for your ſelves that are living; for your ſelves that have refuſed my Doctrine, deſpiſed your Saviour, condemned your innocent and righteous Prince; for your ſelves, over whoſe heads a cloud is teeming with the heavieſt wrath that ever fell upon a Nation; for your ſelves who will not own your God on Earth, and therefore ſhortly not to be own'd by your God in Heaven; and he that would now have bought you with his blood, will ſhortly ſell you to an utter and irreverſible deſolation. For the ſins and ſufferings of the living, I confeſſe, there is weeping work enough for him who hath *Jeremies* wiſh,

His fletus non habet pietatem. Hieron. ad Tyraſ. *Improbius nihil his fletibus eſſe poteſt.* Mart. l. 10. Ep. 71. Luk. 23. 2.

His head a fountain of teares to weep day and night: But for the dead that dye in the Lord weep not. *Weep not, she is not dead but sleepeth.*

The Application,

Being already partly discharged in parcels, the remaining summe which we will put to use, that you may have Interest in it, and profit by it, is onely this humble advice which I have borrowed from *Plato*. *Sic ad somnum proficisci corporibus oportet ut nihil sit quod animo perturbationem afferat*; Since the use of Rest in the state of Separation, and happinesse, at meeting again of Soul and Body, depends upon the holinesse at parting: let us be composed in both, that neither the disorder of the Body, nor multitude of businesse, either ill done, or undone, may disturbe the quiet of the Soul, and give her occasion to say to the Body, as the discontented Lover to his affected. *Interstra Venus nostes exercet amaras*; *Thou scarebest me with Dreams, and terrifiest me with Visions*, Job. 7.14. For the memory of every unrepented sinne (though the Body sleep in the Grave) lodges the Soul in a bed of Scorpions, which sting her with plagues as incessant, as invisible, and as insufferable as either.

Propert l. 1. eleg. 1.
Iob 7.14.

To procure rest, the Physitian may apply *Mandragora* and *Opium*, may administer a cup of slumber to stupifie his Patient, but the Divine must give more active and stirring potions. Therefore,

First know, that he who will sleep well at night, must not sleep much in the day. Sleep not the sleep of Death, i. e. sloth and security in your life, that you may sleep the sleep of life in Death. *Davids* once sleeping by day, disquieted many of his nights rests afterward. Watch whilst you live, and you shall sleep when you dye. Sleep is a shutting up the senses of the Soul, and watching a freedome of their exercise upon their proper objects: Now that no other object might claim any sence, observe how he blessed Jesus hath apted himself to each; to the Eye he is *a* Light, to the Eare the *b* Word, to the Smell his name is *c* Oyntment, to the Taste *d* Manna, to the Touch he hath *e* Body: Thus unlesse your Soul doth wilfully lock up her

2 Sam. 11.2.

a Ioh 10.8.
b 1. 1
c Cant. 1.3.
d ob. 6.35.
e Heb. 10.5.

Curio-

Cinque-ports, she may see, or hear, or smell, or taste, or touch a Jesus, let your Soul exercise her sense on her Saviour, and her Saviour will suffer no sinne to exercise its sense on the Soul.

2. Before men goe to Bed they put off their Cloaths, or else they sleep both unhandsomely and uneasily. So let your Souls divest those habits which sinne and custome hath tōo long made fashionable. Habits of the Body are 1. Garments, 2. Arms, 3. Ornaments. Hath any one cloathed himself with cursing? or worn the Garment spotted with the flesh in Saint *Jude?* or that rolled in Bloud in *Esay* 9.5? or the poor mans taken to pledge, or made Aprons of excuses as *Adam?* unstript, and that early too! *Cæsar* the *Prætor* dyed whilst he was putting off his Shoos; 'tis forgetfulnesse to goe to Bed with any Garment of the day about you. *Vestes, arma, Insulæ.* Pſ. 109. 18. Iude 23. Iſa. 9.5

For armes, if any one hath made the Members of his Body the weapons of unrighteousnesse to sin, or us'd his tongue as a sharp sword, that hath wounded the honour of God, or his Neighbour. *Put off those Hostilities, yea and those Lusts which war against the Soul:* Then Ornaments, which are the Pompe and Vanities of this sinfull world. If any one hath as *Tamar*, put on whorish attire to draw in the passenger, they must, as she, *Gen.* 38.19. *Arise and depart, and lay by her vail from her. Nemo cantat cum lareinis*; Encumbred people cannot sleep. Rom. 6.13. Cap 3. 1 Pet. 2. Gen. 38.19.

3. Lastly, good men before they goe to bed they alwaies pray. Saint *Paul* adviseth, *Pray alwayes*, though not with the Lip, yet with the Life; for as Prayer is a good work, so every good work is a Prayer. Set Prayer is condemned by some as Lip-labour. Extemporary Prayer is blamed by others as Brain-labour, but Life-prayer is praised by all as heart-labour: The lifting up the hands (that is, our works) which at once pleaseth God, and perfumes the company. When survivors see a Soul that hath lived long in this Region of holy Duty, to ascend to Heaven as the Angel, *Judg.* 13. 20. *In the flames of the Altar*, their Charity and hopes are sufficiently instructed to say, *Nolite flere, Weep not, she is not dead but sleepeth.* 1 Thes. 5. 17. *In manu opera in ore locutio sonet intelligi.* Greg. Mor.

I have done with the Text that I brought hither to you, and now apply my self and discourse, to that Text that brought you hither to me; from that I presented to your Eares, to that presented to your Eyes: I close the book of Life, and close up the book of Death.

So Saint *Ambrose* interr'd *Theodosius*; *Nazianzen*, the immortall *Athanasius*; and Saint *Hierome*, the excellent Lady *Marcella*: nay, Saint *John* hath taken short notes of a Sermon made by Christ at the Funeral of *Lazarus*, *Joh.* 11. 25. wherein are discourses of Faith, resurrection and Glory, all from the Dead, and applyed to the Living. I need no other, because I can follow no better precedent. Therefore hear me, or rather hear her speak, for the Dead can speak, *Heb.* 11. 4.

This Consideration speaks Caution to our Conversation: since our Actions dye not with our Persons, but are recorded in the Leaves, and published by the Lips of Fame; it should provoke us to walk circumspectly, as Wise, not as Fools, that our Survivors track us not in irregular strayings, or that there be no great blots in our history. *Plutarch* reports a strange wantonnesse in some *Milesian* Women, who in an extraordinary digality of their lives, would, without any reason or provocation, be their own Executioners, and made it a fashion to hang themselves against Reason, Counsel, and Nature; and the *Abderites* decreed their naked bodies, with the same halter they ended their lives in, to lye unburied on Dunghils, exposed to the scorne of men, and the sepulture of Beasts. This unchristian usage of their bodies after death, converted that wilde humour of self-killing, into a carefull self preservation: truly, esteem our reputation after death, is a great obligation to an holy conversation whilst we live: the care of the living (no doubt) is to live and dye well, must needs be somewhat increased, when they know that their departure shall not be soldered up in silence.

Vt ea omnes nuda cum eodem loquto quo essem pravitate essent. Aul. Gellius l. 15. c. 10.

Eccl. Polit. l. 1. sect. 75.

Our dead Sister speaks first in the dignity of her extraction, fairly proclaim'd to you by the Heraldry of her Hearse, but secondly in the venerable Character of her life, the worthiness of her birth obliged her to no other influence on her, but to engage her to the practise of action, which she so nobly improved, that she required her life dignified the honour of her descent, so the glory she received from her father on earth, by the acts of humility and charity she enhanced to the glorifying her father which is in heaven.

Si quid est in nobilitate bonũ, illi esse arbitror solum ut imposita nobilibus necessitudo videatur, ne à majorum virtute degenerent. Boeth. de cons. phil. l. 3 pro. 6.

Neither Beauty, which was a depositary from heaven, she beautified with so much Piety, and adorned with so much Religion, as if she had been intrusted to preserve both the lustre and the vertues of the celestial bodies in her Epitome.

Nor the bravery of her soul was a sun to this taper, from whence her fairer actions received a mighty spread door.

When she spake, wisdome dictated and wit delivered, she hung two bright rings at your ears as Jewels, much of worth in a small bulk; but as jewels her speech was rich, both in lustre and in medicine, the sweetness of her mirth would raise a smile, but the gravity of her countenance commanded reverence. Speech.

Her Reproofs, like lightning, quick, but short, such as would pierce the blade, yet not singe the scabbard; kill the sin, but preserve the sinner. Admonitions were made in her head, but kept in her hand, as gentle fastned in a sure place, driven by Understanding, and clinched by Affection.

Her Attire neither sordid nor curious, not too early in, nor too late out of fashion; not like those Mushrome gentry, who shelter their late rise from peasantry and poverty by the herauldry of the dye and rags on their back. Her Attire.

Her Table was both wholsome and handsome enough to satisfie the stomach of the hungry, and well enough to fancy the palate of the curious: yea when the sword had carved her meat to the fifth part, her good cheer was as much as ever. Table.

Her Visits were like the Sun's, beneficial where ere she came, and treading in her Saviours steps, *She went up and downe doing good.* Visits.

Her Accesse was free but not loose, her door, as her heart, was Neighbourhood.

Neighbour-hood. was open to all friends, so that without much shifting the Scene she would easily make her House a Court, an Almes-house, a School, and an Hospital all in a day.

She had treatments for the greatest, who came as *Aaron* and *Bernice* with great pomp. She had Relief for the poore, Acts 25. 23. who as *Lazarus*, lay at the gate; Instructions for the ignorant and Charitable remedies for the sick; Christian application for all, feeding the Hungry, cooling the Thirsty, cloathing the Naked, visiting the Sick, and harbouring the Travailer; what God Mat 25. 35, 36. requires in acts of Neigh bour-hood here, and reward hereafter the whole Voyzenage can witness with me, and for her, that she was a great parallel to *Dorcas*, Acts 9. 36. *This woman was full of good works and almes-deeds which she did.*

Phil. 4. 8. *Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report*, she did them, therefore if there be any vertue or any praise, in her have it.

Her Relation as a Wife, shewes her, without disparagement, a rare example and standard to her Sex.

Society is the most precious comfort in Nature, the richest jewel in her Cabinet. *Adam* not in perfect Paradise, not happy without it: of all societies with Man, that of a Wife is neerest being made of his own rib; and deerest, lying in his own bosom.

Her Affection was great as *Jonathans*, wonderfull and passing the love of women. 2 *Sam.* 2. 26.

Marriage made her husband and her one flesh, but love made them one soul. She married not onely his person, but his interests and concernments, loved his loves, wished his desire, as inseparable as *Ruth* and her mother-in law, *Ruth* 1. 16, 17. not to be parted but by death. She owed him an affection equal to her life, being often ready to lay it down for his preservation, as appeares by her swouning at any newes might threaten ill to him, as if her soul conceived it but duty to be bayle for her husband.

The head of the woman is the man, 1 Cor. 11. 3. so her husband wore the principality, she received influence from him, and gave conformity to him: *But a virtuous woman is a crown to her*

band, Prov. 12. 14. so she gave safety, plenty, and honour to her field, as *Crown* may signifie. *The heart of her husband did safely trust in her, she did do him good and not ill all the dayes of her life.* Longer she is not obliged; — *Till death us depart*— was their agreement: Death ends her natural relation, and enters her into Divine; which she began here by her Religion. Prov. 31. 11, 12.

Religion.

Her Religion was not as her Sex, Female; that is, all face and tongue, but pure and solid, not despising the form, but delighting in the power of godliness. She attired not her devotion as the *Lacedemonians* did their Gods, according to the several fashions of each city, so to gain reputation from man; but she persevered in the constant substantials of Religion, so to gain grace and favour from God. Holiness and righteousness are the summe and tenour of the Covenant 'twixt God and Man; holiness to God, and righteousness and just dealing towards Man. These two dutyes she had so learned from her two Husbands (the first being a Civilian, this last a Divine) that she proved a very perfect proficient in both. Thus she having done her duty on earth, let us do our duty to her laid under it: which I leave with you in the command of Christ for his Spouse; *Can.* 8. 4. *I charge you O ye daughters of Jerusalem, that ye stir not up, nor awake her.* *Ye daughters!* for your tongues are most busie, and most aspersive, you sooneſt both make faults and find faults, do not you awake her with loud and libellous defamations, nor with close and corner-whisperings: let your silence suffer her errors (for who can say he is pure?) to sleep with her ashes. And if you will be stirring, rouze & awake your own drousie souls from the sleep of sin, that when you dy you may rest in Christ, as our hope is this our Sister doth: That we with her and the rest departed in the true faith & fear of Gods most holy name, may at the last be awakened to possess the consummate bliss both of body & soul, in that state of an eternal and everlasting conjunction in glory, which was purchased by the Blood, and is promised by the Spirit of the *Lord Jesus Christ*. To whom with the Father and holy Ghost, be glory and honour, now and for ever.

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FINIS.